

THE MISSIONARY HELPER

"Many years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little shops, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met him. The stories that he told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths by the side of still waters, he led them, talking about another growing thing—the dream of all his life. For he dreamed a dream of a new order in which the people of the world would share in a friendly citizenship."

"And these walks and talks of the long ago were the beginning of summer conferences."

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The Missionary Helper

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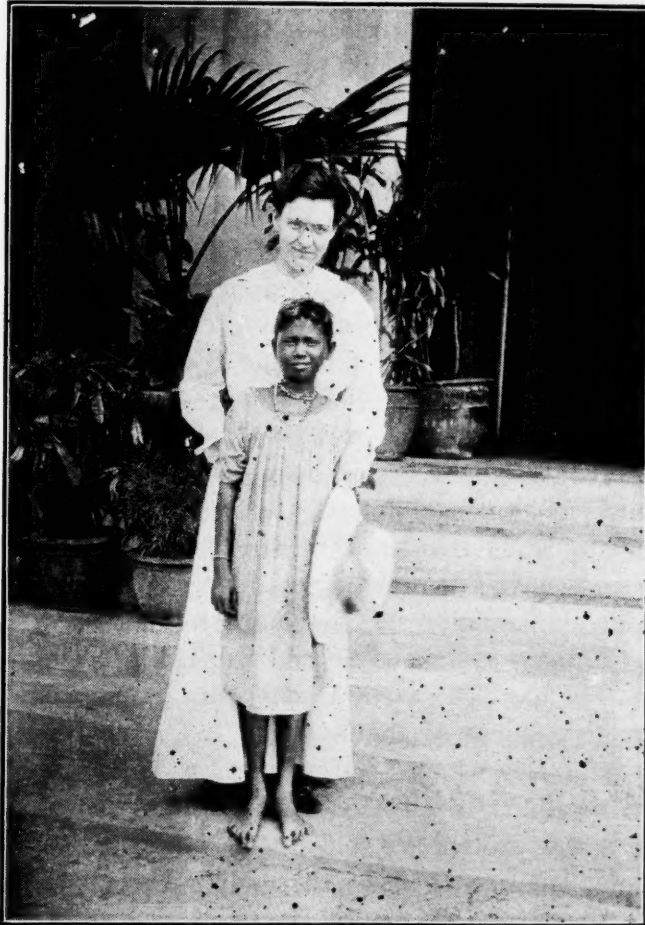
FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXXIX

JUNE, 1916

No. 6



Miss Coe and Mineka
Sinclair Orphanage, Balasore, India

FROM THE EDITOR'S DESK

"Make us acutely alive, rhythmically active, and spontaneously useful. O, that we may so absorb Thy life that we shall move among the people as the Master did,—radiant in Thy likeness, and steeped with Thy power!" Is it not a beautiful prayer—taken from the *Sunday School Times*—for June, the month of roses and of girls? Girls, full of fun and frolic, with a contagious enthusiasm that will put force and fire into the most worth while things of life, as soon as they see and feel their value. How many are returning from college to the farm or small town with the spirit of the "Country Girl's Creed", of the Y. W. C. A., "I would have all that I think and say and do help to unite country people near and far in that great Kingdom of Love for Neighbors which the Master came to establish." We know one girl who was very rebellious, after her graduation, over the limited life in a rural community. Then she started a Sunday School in her own home. It grew and grew until it had to move to the schoolhouse. Then a Home Department was started. It has over one hundred members. Some had never attended a S. S., some were shut-ins; one group is practically interested in a young missionary and a child in India. You see, this little community has a very wide parish and that discontented lady who started the movement declares today, "I'm the happiest woman alive!" It often takes us a long time to discover the secret of happiness. . . . A notable college movement links American schools and students in a very friendly way with mission schools and pupils in many lands. In less than a year, the women of twenty-three Methodist colleges have adopted Oriental sisters. Other denominational institutions have similar interests: the support of a fellow student on the foreign field, the maintenance of special work, the founding of medical schools, etc. "The alert and virile Christianity of our colleges," says D. Brewer Eddy, "is a cause of thanksgiving." . . . But there are bands of girls, outside of college halls, self-supporting young people, who are working just as enthusiastically for their Oriental sisters. Are not the girls of India, whose stories are told in this *HELPER*, worth while mates for worth while American girls? In sending the photographs for the illustrations for her article, Miss Coe wrote, "I enclose the only picture I have of Komoline. She is the shorter of the two. The other is Beraj, who is a close second to Komoline in ability and goodness. . . . The World-Wide Guild, of which Mrs. Stout writes, is "an organization for binding

together groups of Baptist young women and girls who are willing to give time to a definite study of Missions, and to make contributions of money and service for the coming of God's Kingdom in every land.".... Will members of the Prayer League pray especially this month for *our girls*, at home, in the colleges and schools, at Storer, in India; and from now until it is past, for our Annual Meeting at Ocean Park, that our leaders may have vision and wisdom, and that all plans may be made prayerfully and carefully? We urge that every member who possibly can be present at this very important meeting. It will be a very interesting meeting, too. Our younger women are looking after the program. When this number reaches you, the great Northern Baptist Convention, held at Minneapolis, will be over. Our President, Mrs. Durgin, and our Corresponding Secretary, Miss Fenner, represent the Free Baptist Women's Missionary Society at the Baptist Women's Convention. Mrs. Chapman is now ready to send out the new study book, "World Missions and World Peace." It is of vital and timely interest. We rejoice that our "Bureau" is doing such a thriving business in mite boxes, leaflets, and hymnals! Now is a good time to distribute the little "Thank You" boxes for the new year of work. Our dear Sunshine Lady is slowly recovering health at Lakewood, N. J. She is unable to send material for the Sunshine page, but can answer sunshine letters by degrees. Address Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y. The shock of her dear father's death, three weeks after her operation, made it difficult for her to rally, yet, "God is good and will give me strength for all things," she writes. You know of Miss Mosher's work, among foreign speaking peoples, under the auspices of the Boston Y. W. C. A. She writes of a significant evening in her own home:—"Our last foreign party was another wonderful event. Four little girls, two German, one French and one Spanish, played and ate together. Each had her piece to speak or sing in her own language. Then the French girl and the German stood side by side and sang together, 'My Country 'Tis of Thee', that they had both learned in the American schools. They were only six years old, and it was something no one at the party will ever forget. We were honored by having Prof. Emily Balch with us. You know she went with Rosika Schwimmer and Jane Addams to interview the European war lords last summer, and she is about to start abroad again. She stayed an hour with us, and says she shall take the message of what we are doing to those who do not meet together in friendship."

A VISION OF THE FUTURE WOMEN OF INDIA

By SUSIE SORABJI.

(This address, reprinted in part from the *Dnyanodaya* of December 18, formed a part of the Centenary exercises in Bombay.)

Oh, little Hindu child widow, condemned to perpetual widowhood without ever really having been a wife! Oh, gentle Moslem woman, subjected to the degradation of sharing your wifely rights with others! To you, Christ brings honor, peace and joy. For you in the Christian Church there is a place of honor, an opportunity for service, a call to work. For you the Bible is a blessed Charter of Liberty. Little Indian girl, so despised at your birth that your coming into the world is regarded as a disappointment, if not a curse! Listen to the children's Saviour saying (Mark v. 40) "*Talitha cumi* (i. e., Damsel! I say unto thee, arise)." Oh woman in your hard life, so sinned against, so wronged! For you, even you, Christianity opens wide a door of hope; and it is the Saviour's voice which says in tenderest accents, "Neither do I condemn thee. Go and sin no more."

I see, as through the vista of the coming years, the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home, where though she wears no coronet upon her brow, nor carries sceptre in her small, firm hand, she reigns with all the power of an undisputed monarch (as only a true wife and good mother can) in the heaven-blessed realm of the home. And until that day dawns in India, there will be no home in our land. A Chinese proverb says, "A hundred men may make an encampment, but it takes a good woman to make a home."

And so I see the long, long lines of India's women, Hindu and Moslem, Parsi and Jain, lifting on high the burnished, shining lamp of faith, walking white-robed through this dark heathen land of ours, with eyes aflame with holy fire and hearts aglow with Christlike love. I see them emancipated, honored, crowned, as Ruskin says, "Queens of their husbands, brothers, sons; queens of the unseen mysteries of the world that bows and will forever bow before the myrtle crown and stainless sceptre of their womanhood." Nay, nay, I see something higher. I see them casting down their hard won crowns at the feet of Him to whom they will owe their crowning. I seem to hear ten thousand times ten thousand voices chanting,—

"All hail the power of Jesus' Name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all."

—*Life and Light.*

OUR GIRLS OF PROMISE

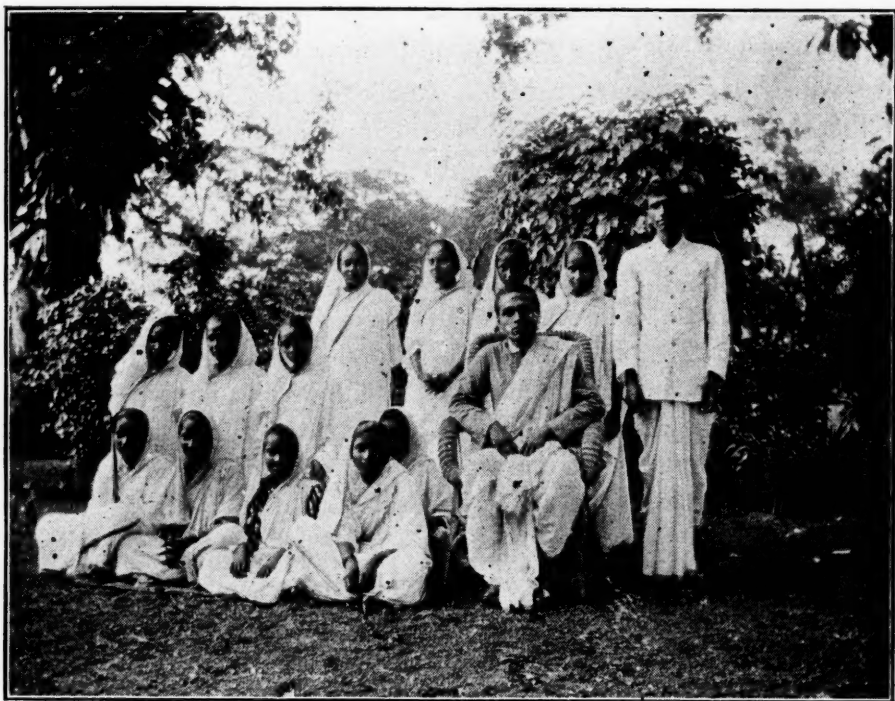
Dear Helper Friends:—You and I think so much about our Orphanage girls that we almost forget there are any others in Balasore. But there are girls of our Christian community who are worth talking about. This is the vacation season in India. I wonder how many of you are living as I am now, in a small country town, many of whose sons and daughters are away at work or in college during the winter months, and come joyously back at every vacation. Isn't the first Sunday a good one? Isn't there a pleasant excitement after church, when welcomes are exchanged, new clothes from the city observed, and those who have grown in either dimension are reminded of the change? Over there in Balasore they are having just such a good time; and I am half homesick with the thought of missing it. I can count twenty-one Balasore girls who are returning this month from school or from teaching. I'm not sure that I have remembered them all. Miss Gowen or I usually try to have a party for them some time during the vacation, and you can't imagine how much like a bunch of American school girls we find them. They are more ready to enter into new games, and more sensible of obligations to their hostess, than those who have not been away to school, not to mention more important changes.

Where means permit, our Christian people are more and more sending their daughters to the Calcutta high schools, after they have finished our Middle Vernacular or have gotten a good start with us. Miss Gowen has kept and improved continually the English teaching in our school, putting it in before and after hours, to conform to the Government rules, and so has lessened the time lost to a girl who finishes our school before going to Calcutta.

Aruna and Subarnna, of whom I am going to tell, are proving that it isn't necessary for a girl to go to Calcutta as a child, in order to take successfully the high school course. Perhaps I ought not to say that till they have gone a little farther, but that is our hope at the present time.

And isn't what I have said about the ambition of fathers and mothers for their daughters' education a wonderful thing, when you consider all you have read of the Indian feeling about girls? Says Mr. Hudson, my nearest neighbor: "I had an ambition to get a B. A. myself, but I didn't make it. Now my idea is to get my two girls through as fast as possible.

I want them pushed right along. Dollie is going on all right in Calcutta now; she's getting the education in Bengalee, and I want Belle to finish the school here, and then go to our new Oriya High School and College in Cuttack; and I'll see which comes out better." By which, you will see, that Dollie and Belle are only little girls as yet, but they are bright, pretty



Group of School Girls and Teachers, Balasore

girls, well up in school for their age. The father is a sensible and successful man in Government service, and able to do all that he plans for his daughters.

Atulya and Aballa are nieces of our Bhadrak preacher, Rajanie Mohapatra. Their mother is a teacher in our Middle Vernacular School, a woman of whom Miss Gowen says, "She hasn't had the training, and according to Government requirements perhaps ought not to have the position; but I'm going to keep her because she is a good teacher, and especially because she is such a perfect lady. It's good for our girls to be with her." Their father is the Bible teacher in our High School. Their grandmother is one of our dear old Bible women, cut off from

service now by old age, but still telling the story to those who come to the house. So much for the family tree. If the girls keep on as they promise, some one may speak of them as Paul did of Timothy so long ago. There isn't anything wonderful to write about them, any more than there is of any of our school girls. They haven't done anything great yet; but they are dear, sweet, ladylike girls. They are in a beautiful high



Beraj and Komolini

school, where two American College women are giving the girls the very best of what they have found in the home colleges. The girls there excel in singing; they are nearly always first in the annual athletic meet for Girls' Schools in Calcutta; they are beginning to try Student Government, and best of all, they are having the influence of a Christianity that appeals to girls,—quiet, thoughtful and full of suggestions for service.

I'm glad that Aruna has chosen to go there. Aruna's two older sisters have passed the Teacher's Training, and have done very fair service in our Mission School. One is married now, and the other is a teacher in a

Native State with good wages. Aruna is the brightest of the three. She and Subarnna are fairly close rivals in our school—both trying for the Scholarship Examination. Subarnna got the Scholarship and has had a whole year of study in Calcutta. She passed in everything but English, worked hard and did remarkably well, but Miss Rivett felt that she should go over the first year's work again, to give her a thorough grounding in English.

Aruna went to Cuttack, and took the Teachers' Training, ranking first in her class. Her sister paid her way, so she is not yet indebted to the Mission, but this year she is receiving help under the same promise for repayment that our Training School girls give, and has made a good beginning in the high school where Atulya and Aballa are. She was the best President our Intermediate Girls' Christian Endeavor ever had. She is sensible and energetic, with more qualities of leadership than most of our Indian girls have. Just a nice, likable girl;—Subarnna is quieter, but has the kind of brains that get there. Oh, I hope these two are going to keep on as they have begun, and that they will be trained for service!

Some of these girls who have finished their training, and are out in other fields than that of Mission employ, are doing good work, too, I believe. Nermola Nayak, whose exquisitely dainty sari even a missionary might notice in church, is still the only Oriya girl who has the B. A. I know her only slightly, as she has been away from home, except in vacation time, during my term in Balasore. She is as sweet and refined a lady as one would often meet. From what I hear, her influence as a teacher in the new Government High School in Cuttack is quietly, but surely, on the side of Christ.

There are many others to whom I would like to introduce you, if we could pass together out of Balasore church next Sunday morning. There is Nermola Nayak's cousin, a bright, attractive girl, who says to her mother, "Don't talk to me of marriage, I want to be a doctor." At present she is on her way to a B. A.

We are expecting to hear good things of Mandadari, our preacher Krishna's daughter, who is this year our only girl to take the Teachers' Training in Cuttack. She has been boarding at the Orphanage the last three or four years, and during her last year there, gave us good hope both of her ability in study, and purpose to do right.

And while we are speaking of the home comers in vacation time, we couldn't leave out our own Bachini, always the same solid, matter of fact girl. Her frequent postals to me read like this:—

"Dear Auntie: You will be glad to know that, by the blessing of God, we are all well. I am passing my time in great happiness. Monoroma dede loves me like a sister; our school is going on very well. Give my Namaskars to all, etc. Your unworthy daughter, Bachine."

That is in brief a characteristic Oriya letter form, but the thing that is characteristically Bachini, is that she is "passing her time in great happiness." She always is, and may well be, for she is a really successful teacher, working with Monoroma, Rajanie Mohapatra's wife, to make the Bhadrak school one of our very best Hindu schools. When I speak of Bachini, I should surely mention her classmate and devoted friend, Rasmonie, Probodh's wife, but HELPER readers already know of her work in Kusudea.

I have been talking of our girls of promise. Some time, in your private ear, I could tell you some stories of our girls in temptation and weakness. Then you would know with what anxiety, and yet joy, we watch these who have opportunity, and who seem to be on the right road to womanly service.

AMY B. COE.

Madison, Conn., May 6, 1916.

NOTE.—The group picture is of the two upper classes in the School in the year 1914, with the teachers in the Upper Primary and Middle Vernacular. The Hindu Pundit is seated in the chair. In the back row is Rajendra Mohanty, the English teacher; next to him Aruna and Subarnna, mentioned above; then the teacher Sorogine, of whom Miss Gowen has often written, and next Aballa and Atulya's mother. In the front row is Mandadari, the second one counting from left to right.

TWO LITTLE HINDU GIRLS

Little girls! Yes, healthy and happy, just as they look, because there were missionary mothers to love them and a Sinclair Orphanage to shelter them. You would not dream—would you?—that one was a little Hindu wife, so abused by her husband and mother-in-law that she ran away, the other, a famine child, "a poor little skeleton," when she was brought to the Orphanage. But that is the truth.

Turn again to your January HELPER and read the story of Swagini, as Dr. Mary tells it under the title of "Thrilling Experiences." You will find that she had been so long underfed that Dr. Mary had to keep her at Santipore, under her special care, until "the poor little mite" could get adjusted to eating her fill, then she was sent to the Orphanage.

Another worker writes of Swagini: "She is only a child—ten years

old, perhaps. She ran away from her husband and mother-in-law because they treated her so cruelly; but from the first, she seemed to have absolute trust and love for her new-found protectors. The coming of her mother-in-law to claim her, the child's decision; stubborn silence with her own people, and frank, childish talk with the missionaries, is all an interesting tale."



Ushaboti and Swagini

Miss Coe writes of Ushaboti: "She came, a poor little skeleton of a child, at the time of scarcity and high prices, last year. Her mother was thinner still. I tried to make the poor woman stay, too; but she had left another child, a boy, in the bazaar, and she went back to him, and probably begged her way to her distant village. A day or two after, the child disappeared. She had gone to hunt for her mother. We could only tell the police and wait. After four or five days, they brought her back to us, to my great joy; for even in that short time I felt particularly drawn to her."

"She began to gain right away. It showed first in her cheeks, and when there was enough flesh in them to make a smile, we found that she had a most winning one, which she was ready to use on all occasions. She changed so fast from day to day that some times, seeing her in the compound, I had to stop to think who she was, for in my mind I carried her picture as I first saw her.

"One of the children spilled some hot rice on her arm when Dr. Mary first came, so the new Orphanage Mother got acquainted with her at once and was delighted to find a little patient who could be brave and quiet while the painful sore was dressed, and who would look up with a smile and delightful cooing little love words when it was over. So much for little Ushaboti! I'd give most anything to have her here this minute!"

When sending the photograph, Dr. Mary wrote, "Ushaboti is docile and affectionate. One day, when I was trying to teach the children about content and discontent, I asked who among them was always contented and pleased. They mentioned Ushaboti at once!"

As we read about these—only two of the many who have been rescued from death or worse—and about our girls of promise, of whom Miss Coe tells us, does it not make us feel that it is a privilege, a blessing, a joy unspeakable, to have a part in making that "Vision of the future women of India" come true?

SERVICE

By MRS. MARY B. WINGATE.

Be kind to thy friend or thy neighbor,

Let heart answer heart in the way.

Be ready to give or to labor,—

Respond to each impulse to pray.

The needs of humanity vary,

The burdens that each one must bear,

Though hidden by those who are wary,

Are leaving their impress of care.

Some heart needs thy smile or thy hand-
clasp,

Some life needs thy strength to uplift,
Then look to the strong One above thee
And silently offer thy gift.

Thy heart may not know of the blessing,
Thy neighbor scarce dreams how it
came,

Yet the world will be purer and better
For service that's done "In His name."

The Christ left a blessing in passing

And thus should his followers do.

His Spirit will guide thee in service—

In service unselfish and true.

Pittsfield, Maine.

THE PANAMA CONGRESS

will be significant for four things:

1. It made specific contributions to the Science of Missions. 2. It was a congress of progressive, high-minded thinkers. 3. In dealing with the question of relationships to the Roman Catholic Church in Latin America it took the ground that we should teach positive Christianity and answer questions raised by Roman Catholics, honestly, frankly; but that we should not first attack them. 4. It laid emphasis on the need of co-operation to achieve the task.

Since its conclusion, in Cuba and Porto Rico committees have been formed to assist in coöperative work in those islands. Porto Rico is planning a Union Hospital, a Union Theological Seminary, a Union College, and a Union Christian paper. Five denominations have already united on the paper and the hospital; and the seminary is an assured fact.

HARRY S. MYERS.

NOTE.—The editor asked Mr. Myers, who was a delegate to the Panama Congress, to give, in a few words, his opinion of the most significant features of that Congress. It was a most difficult thing to do, but he has done it admirably. We hope to hear Mr. Myers speak on Latin America at the Missionary Conference at Ocean Park.

MISSIONARY CONFERENCE AT OCEAN PARK

The Tenth Annual Missionary Conference at Ocean Park will open on Friday night, July 21, 1916, and close on Sunday night, July 30. The program this year is planned to provide training for all of those church workers,—men, women and young people,—who are so anxious to get intimately in touch with the best missionary plans and materials in connection with the great united missionary program on the two Americas.

Eighteen different courses of study will be offered and there will be four courses of graded instruction.

The course for the teachers of children under nine years of age will be led by Miss Emma G. Pierce of the Roger Williams Free Baptist Church, Rhode Island, who has been a teacher at Ocean Park for many years.

The course for the teachers of boys and girls from nine to twelve years of age will be led by Miss Pauline Scarborough who has been a member of the staff at Silver Bay for a number of years and is Superintendent of the Junior Department of the Methodist Sunday School at Madison, New Jersey.

The class for the teachers of boys and girls thirteen to sixteen years of age will be led by the Rev. Arthur W. Bailey, Superintendent for Northern New England of the Congregational Sunday School and Publishing Society.

The class for the leaders of young men and young women will be led by Rev. H. R. Whitelock, pastor of the Baptist Church at Allston, Mass.

South American Neighbors, a new book by Bishop Homer C. Stuntz, prepared at the request of the Committee of Twenty-Eight, will be used at the conference and taught by Miss Mary A. L. Easton of the Central Congregational Church, Providence.

The South Today, by Dr. John M. Moore of Nashville, Tennessee, deals with the new conditions in the South, and will be taught by Rev. H. A. Atkinson, Secretary of the Social Service Commission of the National Council of the Congregational Churches.

Mexico Today will be taught by Rev. P. H. J. Lerrigo, New England Baptist Secretary.

The class in Church Efficiency will be taught by Dr. Frederick A. Agar, Efficiency Secretary of the Northern Baptist Convention. He will use his own book, *Church Finance*.

A special course on War and Christian Missions will be conducted by Rev. Enoch F. Bell, Association Secretary of the American Board.

A special normal mission study training class for those people who desire to be instructed in the methods of teaching study classes, will be conducted by Miss Emily Tillotson of the Episcopal Missionary Society.

Mr. Bailey will also conduct a course for those especially interested in Missionary Education in the Sunday School.

Mr. Harry W. Rowe of Bates College will take a class for those especially interested in Young People's Societies.

Mrs. C. H. Daniels, President of the Congregational Woman's Society, will have charge of a daily conference on Woman's Missionary Society Work.

Mr. Harry S. Myers will conduct a course on the Principles and Methods of Missionary Education.

Miss Helen L. Willcox, who has so successfully taken charge of the demonstration and dramatic work at Ocean Park, will conduct a course for those especially interested in Missionary Education Through Dramatics.

Rev. Ralph A. Sherwood of Keene, New Hampshire, will have charge of the class on the Missionary Message of the Bible.

Young people in the conference between the ages of sixteen and nineteen will have special work provided for them. During the second period they will study either *Servants of the King*, *Comrades in Service*, or *Makers of South America*. During the third period they will be in Bible study under the leadership of Mr. Whitelock. There will be daily life-work meetings under the immediate supervision of Mr. Bell of the American Board. Each evening there will be a service on the beach and an address in one of the buildings. The sermon on the first Sunday morning will be preached by the Rev. F. M. Sheldon of the Congregational Educational Society, and on the second Sunday by Rev. Lucius H. Bugbee, pastor of the Methodist Church in Malden, Massachusetts.

Every morning, just before dinner, there will be an address or a discussion.

The interest in the Ocean Park Conference that has been expressed thus far indicates that the attendance will be larger even than it was last year and that the personnel will be strengthened.

After looking over this program, it is easy to see that the purpose is the training of leaders for our local churches and our district missionary work. The conference is to be exceedingly strong in its leadership.

We hope there is going to be opportunity for an interchange of ideas and impressions in private conferences in the afternoon that will give plenty of chance to meet with various people and we hope to have several missionaries at the conference.

Any person over sixteen can be an accredited delegate by sending three dollars, the registration fee (which does not begin to pay for the cost of the program) to the Rev. J. B. Coy, Harrison, Maine.

HARRY S. MYERS.

156 Fifth Ave., New York.

QUIZ

What is vitally worth while?

What is a beauty? How obtained?

Who is our youngest missionary?

What does she do?

What is a significant part of Mrs. Stout's splendid work?

The busyness of bees is not to be compared with—what?
 How are some hearts kept warm and happy?
 What honor shows the possibilities of Storer students?
 Who were Miss Fenner's playmates?
 How many boys in the Boarding School in Balasore?
 What is a "little pillow"?
 What work grows dearer and dearer?
 Who is the new life member of the Cradle Roll?
 For what should we strive? Every church should have—what?
 How did a little Hindu girl worship Krishna?
 Who is at home after a long voyage?
 When and where is our next Annual Meeting?
 Who wrote a letter from China?
 What is a grand old city? What is within the "Forbidden City"?
 Where was a unique thank offering?
 How do Christian Indians celebrate Christmas?
 Who divides church membership into healthy and sick Christians?
 What did Lucius say?
 What is a new work in Russia?
 What is splendidly suggestive?
 How can we help a small, brave band of workers?
 How can we accomplish the seemingly impossible?
 What did a Maine friend write?
 How did a little girl help?
 When will Japan's crisis pass?
 What is the new Junior text book?
 What will be the greatest city in the future?
 Which auxiliary made the largest contribution in March?
 What are the privileged services of all of us?

(Answers may be found in the May HELPER.)

TO ALL MEMBERS OF THE F. B. W. M. S.

Dear Sisters:

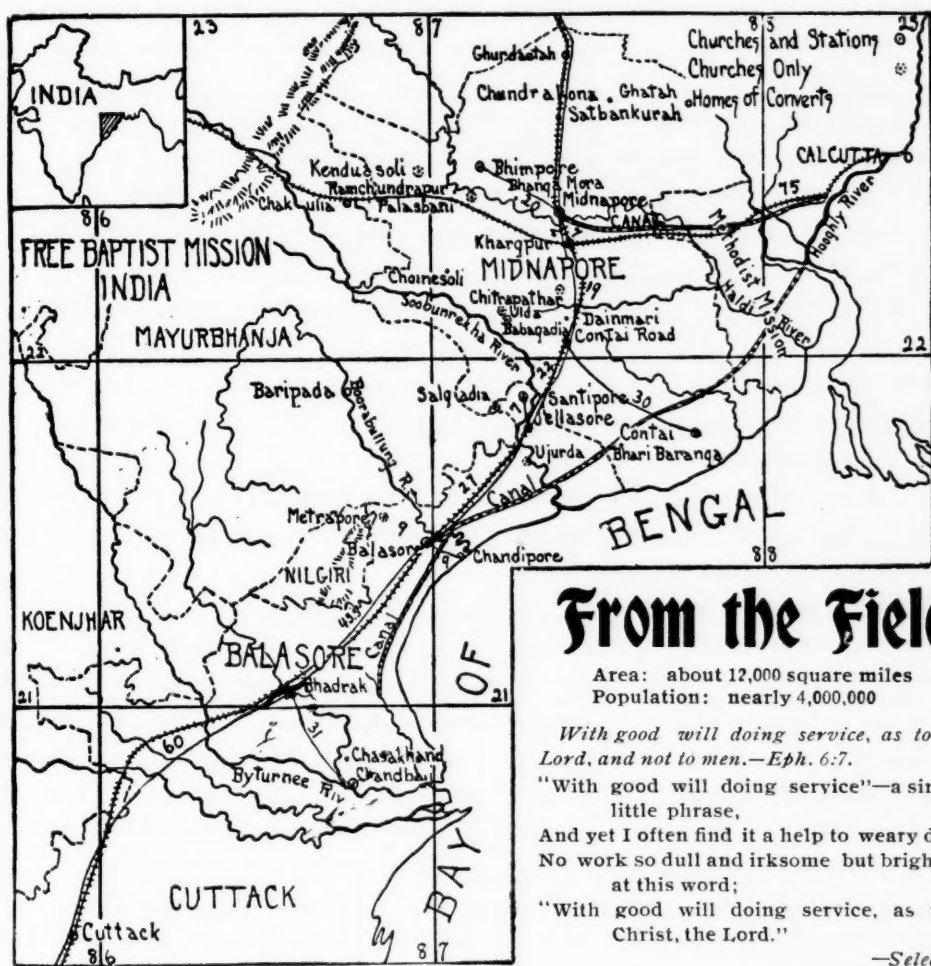
You remember that last summer at our Annual Meeting we recognized that the rapid union of Free Baptist and Baptist societies, not only in states, but also in churches, was making it increasingly difficult for us to go on in the old way. Because of this, a committee was appointed to

make plans for the future to place before us at next Annual Meeting. Three members of this committee, Mrs. Mosher, Miss Porter, and the chairman, were in Boston in December and had a frank and pleasant discussion of the situation with members of the A. B. F. M. S. and the A. B. W. F. M. S. All desired fairness to all and the best good for the cause. Other meetings will be held and when final decision of what seems best to the three committees is reached it will be brought to annual meeting for you to vote upon. Let us remember that whatever changes may come, they will be in method rather than in work. The Bengal-Orissa Field will still be on the map; our faithful missionaries, whom we love, expect to stay; Storer College is ever making a widening influence and needs increasing help; in aid of these, we must still keep the HELPER. We can never love these less and we may rest assured that no plan will be considered that does not recognize this fact. After a time our apportionments may come from a union committee. It may aid us to enlarge our vision, and later, in other fields, as a part of our work, but *our own will be conscientiously cared for*. Let us finish this year splendidly, so that at annual meeting our hearts may be glad.

Ocean Park, Me.

M. A. W. BACHELDER,
Chairman of Committee.

"Near" is getting to have a new meaning. A neighbor is one who dwells nigh or near us. The president of a Neighborhood Club of a small suburb in Pennsylvania, in introducing the speaker of the evening at a well-attended meeting, explained that this Neighborhood Club was interested in anything affecting the welfare of the neighbors of its members; and so he took pleasure in calling upon the Rev. Charles Ernest Scott to address the club on the subject of present-day conditions in China. That Neighborhood Club has the right idea of neighborliness. China is nigh us. So is every other part of this world to-day. Everything in modern civilization makes for nighness. But not everything makes for neighborliness. Our Lord Jesus Christ, who showed as never before what it is to be a neighbor, alone can make us true neighbors to the whole world. Every one in the world is near to His heart, and therefore near and dear to the hearts of those in whom Christ reigns.—S. S. Times.



From the Field

Area: about 12,000 square miles
Population: nearly 4,000,000

With good will doing service, as to the Lord, and not to men.—Eph. 6:7.

"With good will doing service"—a simple little phrase,

And yet I often find it a help to weary days:
No work so dull and irksome but brightens
at this word:

"With good will doing service, as unto Christ, the Lord."

—Selected

COUNTRY WORK AND STRANGE CONGREGATIONS

DEAR FRIENDS :—

I have just returned from my first mofussil trip and thought you would like to know how that kind of evangelistic work seemed to a newcomer.

You should have seen us when we presented ourselves at the station to be transported, bag and baggage, to a small station where we were to leave the railroad. The pile of tents, bedding, food-stuffs, boxes of books, etc., were stacked so high that the baggageman at first refused to take them; and only after Dr. Kennan's entreaties and explanations that we

could not go if the things couldn't, did he finally allow us to get aboard with them. We filled two compartments and the baggage car almost to overflowing.

After about two hours we arrived at Ballichuk and there a faithful man, who had been sent on ahead, had four bullock carts ready to take us to the place where we were to camp. Four of Dr. Kennan's native preachers were already camped there and at work. We chose that place to go because a big yearly ten days' market was being held there and from two to five thousand people were in attendance. As we traveled along the road we handed out Gospel tracts. Doris, who is now a little past two years old, got the idea and was soon handing out tracts to the passing men, saying, "Take one and wead 'bout Jesus." They took them eagerly from her, much to her joy.

We arrived in camp about five P. M. and soon had our tents pitched beside a beautiful tank and under some palm trees. Altogether we had five tents and sixteen people.

The next morning, after worship together, we all started out on our mission of telling the gospel story. Dr. Kennan and his men attended the market, preaching, singing, selling tracts and Gospels from our zenana garry as a book-stand. We women went out to visit the homes or any one we might find who might care to listen.* We first met a little group by the road-side, under the trees, on their way to the market. They all put down their burdens and listened earnestly while Mrs. Burkholder explained the way of Salvation, with the help of the Bible pictures. We sang several songs, the first of which was "There is No One Who Can Take Away Your Sins But Jesus." This teaching by the road-side, by the side of bathing pools, under the trees or out in the glaring sun, makes the work of Jesus and the disciples seem so real. While we were in camp we always took our lesson for daily worship from the Acts, trying to learn and understand how Jesus and the disciples carried on just such work.

Next we came to a Brahman's (Hindu priest's) house where the men said that they did not want to hear us or to hear anything about our religion. That did not seem to make any difference to our women who went right ahead and told the story so interestingly that they had to listen. Some of the women of the household wanted to hear, too, but a man shouted at them and drove them back like so many cattle, and they were not allowed to hear. The people eat the dust from the Brahmans' feet

and support them, so of course they do not want them to know about Christ.

Then we visited another home where the people gave us a mat to sit on and were glad to hear the story and songs and wanted to hear more. We returned to camp about eleven o'clock, hot, tired and hungry, expecting to find breakfast ready; but instead found that the cook had been attending the market all forenoon and the other man had been sleeping, and there was not even any water that we could drink. Of course we were provoked, but so long as that is just a part of a missionary's life, and they promised not to let it happen again, we tried to think that we were not so hungry after all.

In the afternoon we all attended the market where about four thousand people were gathered. There we sang songs, sold Gospels and song books and gave away tracts, while the men preached to the crowd gathered around the garry. In the evening Dr. Kennan told the story to the crowd, by means of a stereopticon and Bible pictures. As the congregation was entirely men, and we women could help in no way, we spent the evening in the tent, reading the Ladies' Home Journal aloud and knitting. This day is quite typical of the seven we spent in that place.

In one place where we went the women were afraid to come near, thinking us men in disguise. After much assurance to the contrary, on our part, they finally decided to risk it and came and listened and agreed that the Story must be true. Going along one day we heard a great noise and thought it must be a school house in the distance, but on coming closer we found it to be two old women mourning over a third old woman whom they had laid out doors to die. They stopped their mourning and came to hear us sing and talk. From there we went to a Mohammedan home where a household of about twenty listened well and accepted it all until we came to the birth of Christ, and that is the part that a Mohammedan can't accept. Part of our congregation there was a pretty, fat, well oiled baby, lying asleep in the sun, a little twelve year old bride, an old woman with nine rings in each ear and three women who sat one behind the other to search for lice while they listened; and they listened well.

At the place of this market there was a temple to the God Siva. The women go there, take the dust from the Brahmans' feet, give them money, worship the god and then bathe in the pool beside the temple in hopes of having sons, as Siva is the god to whom they pray for children.

After a week we moved on seven miles farther and camped in a

thickly settled farming district. Here Dr. Kennan kept our table supplied with wild ducks, lobsters, pigeon, beefsteak-birds, and we even had three meals of turtle. Aside from this, he killed a crocodile which we did not eat. The people here were much the same as the others, only they received us better and were eager for us to come to their homes. We visited one village of very low caste Hindus who said that according to their religion they were born in Hell, and there was no hope for them. They are not allowed to enter the temple or to take the sacred dust from the Brahman's feet and yet they must pay their share to the temple and the priests.

We found some very nice people in this district and quite a number who can read and write to many of whom we sold Gospels. We found one household of five widows and one little boy. Two of the widows were totally blind as a result of their husbands' sins. These two sit all day weaving mats. In one place the women shut the door in our faces, from fear, and no amount of coaxing could get them to open it. Doris drew a good many groups of people around the tents. She would trot about her play, singing at the top of her voice, "There Is No One But Jesus," and so doing her part in spreading the good news. Sometimes we ate our dinner in the evening with twenty-five or thirty men and boys standing close around us looking on.

Every evening Dr. Kennan showed the pictures, out under the open sky, with a native preacher to explain them. There were about 200 men and 20 women in the congregation on the last night. One of the blind widows came to hear, being led by one who could see and tell her about the pictures.

When we left the place the people wanted to know when we would come back, and we had to say "next year!" There is such an immense territory to reach and most of it yet untouched, so the best we can do is to visit these places once every year. Think of hearing the Gospel for only two or three hours a year! I suppose, though, that is more than some folks hear it in the Homeland. On this trip hundreds of Gospels were sold and many more tracts given away. The opportunities are wonderful, but the immensity of the task would be discouraging were it not for the promise, "My word shall not return unto me void." We have had evidence of the truth of that promise. A number of our strongest Christians have come by learning of the Gospel from a tract that chanced to fall into their hands. The field is white and ready but the laborers are so few. "Pray that the Lord of the harvest may send forth more reapers."

Yours in His service,

IDA MARSHALL-HOLDER.

Midnapore, India.

OUR WESTERN FIELD SECRETARY IN MICHIGAN

Traveling about two thousand miles by rail, ninety-five by team and sixty by auto, the Secretary visited 23 churches, held 54 meetings—17 parlor, 12 public, 12 children's, and 13 girls' meetings—in thirty-six days.

One hundred ninety-nine women were met and 29 new ones enrolled for Auxiliary work. Met 200 young women (ages twelve to twenty-four) and 68 were enrolled in World-Wide Guilds. Met 176 children and enrolled 157 in Mission Bands. The work was presented to over 1,100 people.

The Auxiliary at Clifford was reorganized with a gain of five members. One new Auxiliary was organized at the Rose Church with 12 members. Nine Chapters of the World-Wide Guild were formed, as follows:—Union Church, 6; Batavia, 5; Cook's Prairie, 5; North Chester, 5; North Casnovia, 6; Crystal, 7; Kingston, 9; Gobles, 10; Covey Hill, 15.

Twelve Children's Mission Bands were organized, with membership as follows:—Union Church, 16; Batavia, 13; Cook's Prairie, 11; Kent City, 7; Sparta, 15; North Casnovia, 7; Belmont, 14; West Canon, 22; Crystal, 7; Kingston, 22; North Branch, 11; Gobles, 12. Superintendents were appointed at Algansee, Mayville, Goodrich and Haslett, with the hopes that Bands can be formed by them later.

Eleven S. S. Cradle Roll Superintendents were enlisted as W. M. S. C. R. Superintendents. Mason, for a number of years, has maintained Cradle Roll, Mission Band and work for young women up to Auxiliary age. They are an enthusiastic people.

Since the three State Superintendents of the Departments for Cradle Roll, Children's Work and Young Women's Work are residents of Hillsdale, we feel that there is not so much need of the Field worker there. These Superintendents are all competent, consecrated women, and under the leadership of the Q. M. President, Mrs. Abbie D. Slayton, I am sure will do all that is needed in that Q. M.

The State President, Mrs. Stone, is calling her women to a high standard of efficiency to which they are striving to attain. If the work of the organizer only proves permanent there is a hope of future growth. May He who giveth all grace bless the undertakings, that His Name may be glorified.

INAH GATES STOUT.

Champlin, Minn.

GENERAL CONFERENCE NOTES

A meeting of the Joint Committee representing the Baptists and Free Baptists of New Hampshire, held May 2nd, 1916, resulted in a unanimous agreement upon a basis of union for the two bodies in the State, the details of which are to be worked out and presented as an entire plan to the two bodies at their annual meetings next fall. Cordial goodwill marked the conference.

In Maine, pastors and others are meeting in important centers in consultation respecting a re-grouping of Baptist and Free Baptist churches in new associations, in order to bring into closer relation the churches, both Baptist and Free Baptist, along the lines of communication which now exist. The quarterly meetings and associations of the past were organized largely when attendants came by carriage. Now, with railroads and trolley lines, and in the fellowship of both denominations, conditions are so changed as to require an entire readjustment and re-grouping. It is expected that the new order will be approved by the United Baptist Convention at its next meeting in the fall.

By the will of Mrs. Hattie K. Jordan of Lewiston, Maine, who died October 14, 1915, one-fifth of her estate is to be divided between the General Conference of Free Baptists and the Free Baptist Woman's Missionary Society, to "become parts of their general funds."

Rev. J. H. Oxrieder, whose address is now No. 2 McComb Street, Saranac Lake, New York, reports himself as having made such gains in health as to tip the scales at 181 pounds, fully forty pounds more than his former weight; and careful medical tests show the almost entire elimination of the last tuberculosis germ.

It is gratifying to report that Mrs. R. D. Lord, so active in Sunshine work, after her hospital experience and a period of convalescence at Lakewood, N. J., expects to return to her home with the coming of warmer weather.

The ingatherings into our churches at Easter time, as a result of special services, have been numerous; and constitute one of the most important occurrences of the church year.

ALFRED W. ANTHONY.

Lewiston, Maine.

TREASURER'S NOTES

The *first* place in these "notes" is given to *Annual Meeting*:

Date, August 1st; place, Ocean Park, Maine. Its *importance*, too, has *first place*, hence the question,—Can you afford to be absent and thus be ignorant of any or all steps that are being taken or may then be taken by our Society? Of policies that are being or may then be worked out? You surely cannot, nor can any one of us, for the wisdom of all should join in shaping these, just as all have joined in establishing and carrying on the work of the Society during its many years of service.

"We are glad to help a little in the good work, and hope the little may be blessed to the saving of some soul, who will gather many sheaves for the Master," writes a *Maine* friend. How about the salaries of the "new missionaries," asked another, some weeks ago? Are our "outfit and passage" pledges needed to help provide for these? and according to our answer, gift for these salaries is forwarded. Oh the joy to a Society which has an inquiring, alert constituency! Intelligent giving, met needs, and all the and-so-forths which go to make successful work, is its lot.

The HELPER "Sustaining Fund" receives a gift from a *New Hampshire* friend. Would that from each state had come the same!

The Treasurer of the Brockton, *Mass.*, Church, reports, "A successful year's work, with all planned accomplished, and a small amount left in the treasury while the amount of work done is more than that of any previous year. One of our shut-in friends, in sending Thank Offering gift, expresses the wish that she might share her blessings with many other "shut-ins."

An *Ohio* friend inquires for Miss DeMeritte and adds, "We old people miss her wonderfully, while we feel the HELPER is an *absolute* necessity." We are equally sure that we *all* miss Miss DeMeritte "wonderfully", for her life and work have been closely interwoven with that of our Society, and it could not be otherwise. Our thoughts continually go out to her in love and appreciation.

In memory of the mother who had for years supported a native worker in India, a *Michigan* friend and brother make gift for the yearly support of orphan, for whom they are undertaking to provide regularly.

The late James Atkins Dyer of California,—brother of our beloved Mrs. Wade—made permanent provision for the support of an India orphan. The fund of \$600, which his will provided for, is to be called "the Betsey French Dyer Memorial Fund," "its income to be used for support and education of girl to be selected by Society in Sinclair Orphanage at Balasore, until such girl has finished her schooling, when another girl selected by said Society shall take her place in the orphanage, so that the income from fund shall be used by Society perpetually for support and

education of girls in said orphanage." Such examples of Christian stewardship and provision are worthy of emulation.

We are holding a letter from Mrs. J. P. Burkholder of India, for Mrs. Pendleton; the address of the latter having been lost. We will promptly forward if Mrs. Pendleton will give her address.

We are all happy in Miss Coe's safe arrival, and are hoping to meet her at Annual Meeting. India will seem nearer as we grasp her hand. And how many questions we have to ask her?

Of *each* W. M. S. member, we ask this question,—“Will *you* be at Annual Meeting?”

Cordially in service,

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

GENERAL SUBSCRIPTION AGENT'S NOTES

I have been fairly racking my brains, since paying the HELPER bills for the current month, and noticing what a small balance we had left—to devise some means to get hold of some money. Can you help me?

The HELPER is all right, of course. So is its constituency. But they have been interested in higher things than money-getting, so they haven't the money to give. But we have to have money to pay our bills. What are we going to do?

My forecast of the coming months is that it will be rather difficult to secure funds for the usual missionary enterprises. The war and the terrific needs it entails, loom so big and so imminent as to overshadow everything else. These European war sufferers are so closely connected with us that we feel as if we must do everything we can to help them. I do not anticipate that the HELPER funds will be thereby lessened, but I cannot see great hope of getting that big donation we should like.

But we shall get on somehow. We always have, because there has been a definite work for us to do. And as long as the need of our work continues, we shall persist to do it.

Cordially,

A. M. MOSHER.

107 Howland St., Boston, Mass.

A PLEASANT POST SCRIPT.—May 13. In the last twenty-four hours I have received: For advertising from W. M. S., \$60.00. On Sustain-ing Fund: Mrs. W. H. Getchell, \$3.00; Mrs. E. D. J. Mills, \$3.00; Mrs. O. W. Fullam, \$3.00; Mrs. I. L. Remick, \$3.00; Mrs. L. A. G. Lane, \$25.00; N. H. Y. M., \$20.00. Total, \$117.00.—A. M. M.

Helps for Monthly Meetings

"Study it in, pray it through, work it out."

JULY.—MISSIONARY FIELD DAY.

Spend as much time as you can with body and with spirit in God's out-of-doors.
—Henry van Dyke.

"I found Him in the shining of the stars,
I marked Him in the flowering of His fields."

A FIELD DAY RESPONSIVE SERVICE.

HYMN.—(*Tune, Dix.*)

"For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,—
Lord of all, to Thee we raise
This our hymn of grateful praise.

"For the wonder of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light,—
Lord of all, to Thee we raise
This our hymn of grateful praise."

SCRIPTURE READING.—The Trees of the Bible.

"Volumes can be gathered concerning trees. Whole anthologies celebrate them, wise men have preached from them. Let it be enough for us that we now recognize that in every walk of life, the trees are God's good gifts to man."

(The following references should be given out in advance to different members.) Luke 21:29, 30; Ezekiel 34:27; Jeremiah 17:7, 8; Isaiah 65:19, 22; Is. 61:1, 3; Matt. 7:17-20; Proverbs 11:30; Revelation 22:14.

PRAYER.—"O Lord, we thank Thee for all thine handwriting of revelation on the walls of the world, on the heavens above us and the ground beneath, and all the testimonies recorded there of Thy presence, Thy power, Thy justice and Thy love.

Gracious God, we thank Thee, too, for the gift of sight whereby we behold the marvels and beauty of this outer world, and we thank Thee with even deeper gratitude for the inner sight whereby we may find Thy central laws at the heart of all life.

Give us, we pray Thee, unceasing and increasing ability to wonder and admire, to hope, to believe, to trust; and to love and worship Thee, O Lord, our Creator, Redeemer and Friend. Amen."

SINGING.—(*Tune, "Faben".*)

Praise the Lord: ye heavens adore Him;
Praise Him, angels, in the height;
Sun and moon, rejoice before Him;
Praise Him, all ye stars and light.
Praise the Lord, for He hath spoken;
Worlds His mighty voice obeyed:
Laws which never shall be broken
For their guidance hath He made.

Praise the Lord, for He is glorious;
Never shall His promise fail:
God hath made His saints victorious;
Sin and death shall not prevail.
Praise the God of our salvation;
Hosts on high, His power proclaim;
Heaven and earth and all creation,
Laud and magnify His name.

Leader.—Lift up your eyes and look on the fields.—John 4:35.

READING.

"The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay
Among the husking of the corn
Where drowsy poppies nod—
Where ill thoughts die, and good are
born
Out in the fields with God."

THE TWENTY-THIRD PSALM.—(Repeat in concert.)

RESPONSIVE READING.—(Two voices.)

"This is my Father's world
E'en yet to my listening ears
All nature sings, and around me rings
The music of the spheres.

"This is my Father's world,
He shines in all that's fair.
In the rustling grass I hear Him pass,
He speaks to me everywhere.

"This is my Father's world.
I rest me in the thought
Of rocks and trees, of skies and seas,
His hand the wonders wrought.

"This is my Father's world.
Now closer to Heaven bound,
For dear to God is the earth Christ trod
No place but is holy ground.

"This is my Father's world,
The birds that their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

"This is my Father's world,
Should my heart be ever sad?
The Lord is King—let the Heavens ring
God reigns—let the earth be glad."

LEADER.—Let the heavens be glad and the earth rejoice. Let the fields exult, and all that is therein. Then shall all the trees of the wood sing for joy before the Lord, for He cometh to judge the earth.—Psalm 96: 11-13.

SINGING.—"Joy to the World." First and second stanzas. (*Missionary Hymnal*, page 4.)

A GIRL'S VACATION PRAYER.—Read reverently by a young woman. (See "Quiet Hour," in this number.)

READING.—Quotation on the first page of the cover of this HELPER.

LEADER.—"Consider the lilies," and rest in the tender care which has clothed the bare earth with beauty, that everywhere, as you go about your daily tasks you might have around you the greetings and promises of a Father's tender, considerate love."

SINGING.—"Dear Lord and Father of Mankind." (*Hymnal*, page 87.)

PRAYER BY PASTOR OR LEADER.—For our missionaries and officers in this vacation time; for the summer conferences and meetings, that all who attend may receive inspiration and blessing; for our young people as they go from home; for all those who are suffering for rest and fresh air and friendliness; and that the many who are able will be moved to share their abundance.

NOTE.—Be sure to have an ample supply of June HELPERS and of HYMNALS. Have a brief review of our new study book, "World Missions and World Peace," which is not only very interesting, but important in its bearing upon present problems. It should be studied *now*. This would be a good time to distribute Thank Offering boxes, also, for the coming year, to all who would like them. Mrs. Chapman will furnish them for postage.

Practical Christian Living

We are not called to be pools of privilege, but channels of blessing.—*Helen Barrett Montgomery.*

"Cups of cold water," simple ministries of refreshment, the love-thought, the love-prayer, the love-word—these are the privileged services of all of us.—*Dr. Jowett.*

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OUR QUIET HOUR

(10 A. M.)

A PRAYER

To grow a little wiser day by day,	To shut the door on hate and scorn and pride,
To school my mind and body to obey,	To open up to love the windows wide,
To keep my inner life both clean and strong,	To meet with cheerful heart what comes to me,
To free my lips from guile, my hands from wrong;	To turn life's discords into harmony;

To share some tired worker's heavy load
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone—

This would I pray
From day to day,
For then I know
My life would flow
In peace, until
It be God's will
I go.

—*A Detmers.*

A GIRL'S VACATION PRAYER.—"O, God, our Heavenly Father, I thank Thee for all thy goodness to me, thy tender mercies. I especially thank Thee for my privilege of living a little while among thy hills, and when I go down into the city, O Lord, may I take with me thy love, thy blessing and thy peace. Grant that I may go back to my work with a joyous heart and a cheerful face, that my fellows may see the secret of my blessed happiness and they, too, may learn the way.

Dear Master, be with the girls that have not seen thy hills, nor felt thy wonderful nearness. Father, may I take to the club girls new ideals, higher thoughts, that they, too, may find Thee and know that only through Thee is the real life.

O Father, I pray Thee, make me clean and pure, stay Thou nearby when I am tried and tempted. May I never forget to praise Thee. I ask for thy Son's, our Lord Jesus Christ's sake. Amen."—*Association Monthly.*

Words from Home Workers

"Our Heavenly Father, make us ashamed to receive without giving, to enjoy without toil, to revel in the advantages of Thy Kingdom without sharing to the utmost in its tasks. In the name and power of Jesus Christ, make us factors of redemption and servants of human need."

RHODE ISLAND.—For a period of years, in our little State, three Baptist Woman's Mission Societies have been working side by side for the same general objective—the extension and upbuilding of our Master's Kingdom, but with somewhat different methods. Gradually the work has overlapped and much time has been consumed in trying to do one work from different angles. The idea of union of organization, as well as of purpose, at last took possession of the minds of many of the earnest women. Plans began to mature; considerations and adjustments to be made, until a provisional constitution for a new society was drawn up and submitted to each of the three executive boards, each of which approved and recommended to its society for adoption. The result took form on April 19, 1916, in one general society, under the name of the "Woman's Baptist Mission Society of Rhode Island." Article II of the constitution says: "The object of this society shall be to cultivate and increase the missionary spirit among the women of the State, and to promote unity and coöperation in missionary effort. In this work it shall be auxiliary to the Woman's American Baptist Foreign Missionary Society, the Woman's American Baptist Home Mission Society, and the Free Baptist Woman's Missionary Society."

This last clause means that each local auxiliary shall continue to work for the same objects as previously and send its money through the same channels as heretofore. We cannot see that we are to lose anything of objective and are to gain much by way of larger outlook and inspiration. There will be fewer programs to arrange, fewer general meetings, and but one set of general officers. Just at this present time, we feel that the movement is more of a "union of ourselves than of our work," and we are all very happy in the outlook. We earnestly hope our effort will result in much larger achievements.—E. E. S.

A THRIVING CHURCH

A large photograph, showing a plain but very neat looking little brick church, surrounded by a group of about a hundred colored people, men, women and children, came to me recently.

A vignette in an upper corner showed the face of a woman in middle life, Miss Jennie Johnson, whom I have met two or three times, and have known to be the pastor of a church of her own people, in Dresden, Ontario. On the platform in front I recognized the faces of Rev. A. H. Whittaker,

Bro. G. W. Myers, our State Agent, and our Miss Barnes.

It is the story of this little "vine" of the Master's planting that I would tell you.

A colored church, calling itself Union Baptist, and located about four miles from the church of our story, had as pastor an aged negro; but as his infirmities increased, Miss Johnson was chosen as his assistant and served in that capacity for sixteen years, her labors being much appreciated by the people. The present church was begun as a mission of the last named, and Miss Johnson was put in charge.

After a time the mission withdrew from the parent church, and formed an independent organization, with Miss Johnson as pastor.

Hearing there were Free Baptists across the river in Michigan, she opened correspondence with Bro. Myers, hoping for affiliation.

Miss Johnson's educational advantages have been very limited, but Bro. Myers says she is a strong speaker. Her people wanted her to be ordained, and in October, 1915, she made application for this to our State Association. After examination and due consideration, the request was granted, the church reorganized, with fifteen members, as a Free Baptist church, and was received into one of our Quarterly Meetings. Its present membership is sixty-two, it has a Sunday School numbering thirty-three and a Woman's Missionary Society of twenty-eight.

Because of failing health, Miss Johnson has this year given up the leadership, but is Assistant to Rev. J. C. Browning, who is now pastor.

According to Bro. Myers, the church never holds a service without taking a collection. The Treasurer takes his stand by a table in front of the pulpit, places a receptacle upon it and everybody brings and deposits his own offering in it. Last summer their collections ranged from \$35.00 to \$40.00 per month. But—thus far no salaries have been paid!! The money has all been religiously hoarded for a church building. They are happy in having several competent and trust-worthy men, and the work of building, begun last June, was well cared for. The cost of the building was \$2,000, and with no outside help, except a loan of \$250 from our State Association. They dedicated it in August with practically three-fourths of the expense fully met.

Bro. Myers prophesies a prosperous future for them if they continue as at present. He notices a very marked improvement in many respects since he first visited them, five years ago. They will do well, however, to remember that they owe very much to Miss Johnson's faithful, self-sacrificing labor. I said no salaries had been paid. Bro. Myers intimates that she has been maintained very much as our F. B. pastors were in the early days—an occasional offering "in kind", a semi-occasional one in coin—totalling, possibly, \$25.00 during the year. The present pastor, having a family, is to receive \$100 per year. Of this man, Rev. Mr. Browning, Bro. Myers speaks highly. He, also, was ordained at one of our Annual Meetings.

Miss Johnson, at present, has no home, and although she is made welcome at the homes of all her people, the state of her health makes "boarding around" very wearing and she seems not to expect long life.

While the people have done well in regard to their building, their faithful pastor has done "more than they all," for she has given very nearly "all her living"; and while open hospitality is most commendable, provision for a comfortable home for her in her weakened condition, after so many years of self-forgetful toil for their good, is a Christian duty which her good people will surely fulfill.

HARRIET P. STONE.

Battle Creek, Michigan.

NOTES.—The program of Commencement exercises at Storer College looks most attractive. . . . Mrs. Mary B. Wingate, Pittsfield, Me., writes, "I had the largest list of HELPER subscribers yet, this year." . . . That is a beautiful custom of the Hills Home and Foreign Missionary Society of Dover, N. H., to commemorate Mother Hills' birthday by an all-day sewing meeting, "working for others!" Their May meeting was a Japanese Day, with an interesting talk on Japanese life, a series of tableaux illustrating the manners, dress, etc., of the people; tea served by ladies in costume, in a dining room elaborately adorned with Japanese pictures and decorations, and other attractive features. . . . Only fifteen resident church members in that Colebrook, Ohio, society, but it has a Ladies' Aid that keeps in touch with our mission work by readings from the HELPER, and sends its contribution to Miss Porter for foreign missions! Note her suggestion in May. . . . A Maine friend writes of a visit to a city home. In the guest chamber she searched the book corner for mind and heart refreshment. Many books, but nothing for the spirit's need. "But what are those, on the lower shelf? Old HELPERS; and seizing them quickly, I opened to the 'Quiet Hours', and there I have fed during this vacation week. How many times I have given thanks for our precious HELPER." . . . Nearly sixty people enjoyed an address by Miss Lena S. Fenner of Providence, R. I., at Main Street Free Baptist Church, Lewiston, in May, the occasion being the annual thank offering service of the missionary societies connected with that church. Miss Fenner's subject was "Scenes along the King's Highway" and she told of interesting incidents on her trip around the world, visiting mission stations in various countries. Prayer was offered by Dr. G. H. Hamlen. A chorus of ladies furnished music. Refreshments were served and a social hour was enjoyed at the close of the exercises, a table of Indian curios being presided over by Mrs. G. H. Hamlen. The amount of the offering was \$45.19.

Juniors



THE LITTLE SISTERS

(Recitation by seven little girls.)

Seven small sisters who live on a ball!
Listen, and soon you will know them all,
The seven small sisters who live on a ball,
The ball floats about in the air so blue;
Listen, for all that I tell is true,
Of the seven sisters small.

One little brown sister, she lives in the
East,
Brown body and nose and little brown
toes,
The little brown sister who lives in the
East.
She needs no clothes and she has no
woes;
She lives among birds and she lives
among flowers.
The sister of far eastern bowers.

One little fat sister who lives among
snows,
She wears sealskin shoes like all Eskimo-
mos,
The little fat sister who lives among
snows.
Jack Frost is her brother and gives her
a kiss
On the rose of her cheek with never a
miss,
The fat little sister who lives among
snows.

And one little sister she lives among
sand,
Away on a desert, a hot, sunny land,

ALL.—

"The little brown children, so cunning and wee,
The little yellow children, far over the sea;
The little red children, in their wigwam home,
The little black children, wherever they roam;
The little white children, at home and away,
All the little children, wherever they stay,
Are Jesus' dear children, He loves every one."

SINGING.—(Tune: Tramp, Tramp, Tramp.)

"Jesus loves the little children,
He has told us in His Word;
Black or yellow, brown or white,
All are precious in His sight,
Jesus loves the little children of the world."

The sister of deserts who lives among
sand.
Her food it is dates, and the camel stalks
near,
A child of the desert, she dreams not of
fear,
The sister who lives among sand.

There's a queer little sister who lives in
the West,
Who wears tiny shoes and thinks rice
is best,
The small, smiling sister who lives in
the West.
She eats with two sticks birds'-nest soup
and drinks tea,
Often sleeps on the floor. How I wish
you could see
The sister who lives in the West.

A little black sister lives far, far away,
Where elephants live, and lions, they say,
Poor sister who lives far away.
No hat, no shoes, she lives in the sun,
And sleeps in a hut when the day is done
The sister who lives far away.

One more little sister, and that one is
—you!
And the ball is the earth, so old and so
new,
So hot and so cold, so green and so blue.
Listen! for all I have told is true
Of the seven sisters small.

—Alice Turner Curtis, in "Youth's Companion."

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for April, 1916

MAINE		
East Raymond, Mrs G W Foss for Miss Coombs	\$ 1 00	
Eustis, F L, E M and E A Porter for C F Portland Aux, Miss Coombs \$5.79; Mrs Fullam, "Helper" Fund 3.00, and deficit sal'y "new missionary" 25.00; Bethany Class for Ramoni Mullik 25.00; Mrs Sawyer's S S Class for Hemma 6.25; Miss Amy Brooks for B W 25.00	10 95	
Saco, Jr Dpt Cutts Ave F B Bible School for Miss Barnes	90 04	
So Windham F B Ch for Miss Coombs	8 00	
W. Falmouth Aux, Miss Coombs \$5.00; Helping Hands for Miss Barnes 3.00	3 00	
	8 00	
NEW HAMPSHIRE		
Hampton, Mrs Lydia A G Lane for Sustaining Fund "Helper"	25 00	
New Loudon, Miss Mary A Richardson, F M 3.00; H M 2.00	5 00	
MASSACHUSETTS		
Brockton Aux, dues 17.00; Bal support Jomuna 15.00	32 00	
Dorchester, Mrs C S Perkins T O	1 00	
Norton, Miss I F Batchelder, India 5.00; Storer 5.00	10 00	
RHODE ISLAND		
Auburn People's Bapt Ch for K W	40 00	
Greenville, C E for Jhumpt	6 25	
All Around Light Bearers, two sh Miss Barnes' sal'y	8 00	
Olneyville, Plainfield St Aux, K W	10 00	
Do Ind	3 00	
Providence, Elmwood Ave Aux, K W	3 14	
People's Bapt Ch, C R	9 40	
Miss Emma Pierce for Saraj in S O	6 25	
OHIO		
Marmon Valley F B Ch for F M	7 00	
Rio Grande, Ruth E Brockett for C F	3 00	
MICHIGAN		
Alba, Mrs Julia Martindale, Ostrom, and Mrs C E Martindale, Los Angeles, in memory of Mr and Mrs C J Martindale, Orphan 15.00; salary Mrs I M Holder 7.50	22 50	
Mason Mission Band, Dukhada (\$5 to be applied on last year)	20 15	
North Branch, Dr B	8 00	
Paw Paw, Mrs L Jennings Barton (T O), Dr B 1.00; Miss Barnes 4.00	5 00	
Sanilac Q M, Dr B 2.00; H M 1.40	3 40	
West Cannon Aux, Dr B	3 60	
West Oshtemo Aux, Dr B 3.60; H M 2 40	6 00	
MINNESOTA		
Nashville Aux, remainder apportionment for year, 1/2 F M, 1/2 H M	17 04	
Verona Aux, remainder apportionment	13 00	
CALIFORNIA		
Bequest late James Atkins Dyer, to be known as the "Betsey French Dyer Mem'l Fund." income for support of child in Sinclair Orphanage, India	600 00	
Total Receipts for May, 1916	\$988 12	
EDYTH R. PORTER, Treasurer		
47 Andover St., Peabody, Mass.		
Per May Malvern, Assistant Treasurer		

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.

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